

nothing and saying with strange tongues according to the comfortable promises of Christ which is farwell. and the holy Ghost on the left of Fatherhood, come do we to them speaking in their own tongues.

Errata.

Words mistaken, Pag.

Words left out, Pag.

1. line 8. a fin. wife,
56. lin. 14. a fin. Greeke,
59. lin. 10. fecimus,
64. lin. 8. to
90. lin. 6. in marg. ferm.
95. lin. 6. in marg. 336.
103. in marg. Rom. 1.
107. lin. 9. a fin. folijs,
125. lin. 1. with,

mother
great
ferimus
for
idem
336
Tom. 3.
folijs
unto

29. lin. 10. secundum,
39. lin. 11. little
67. lin. 5. a fin. vt.
122. lin. 15. man.
150. lin. 4. nor yet respected.

The Gospel of John 10. 1.

Verily, verily I say unto you, he that will not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer.

The text following in this chapter (from the good Shepherd) approved for the Gospel, a Sunday after Easter, is both an explication, and an application on of this our eighth parable. Thence I send the curious Reader, and to my loue be with him in the Lord to whom only will be glory through Jesus Christ eternally. Amen.

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59. lin. 10. fecimus,
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nothing and saying with strange tongues according
to the comfortable promises of Christ which is farwell
until the holy Ghost on the last of Pentecost, came
down to them speaking in tongues and new tongues

Errata.

**Words mis-
taken, Pag.**

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out, Pag.**

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3464

AN
EXPOSITION
OF THE LAST
PSALME:

DELIVERED IN A SERMON
PREACHED AT PAVLS
Crosse the fifth of Nouem-
ber, 1613.

By IOHN BOYS, Doctor
of Diuinitie.

Augustine de lib. Arbit. lib. 3. cap. 15.
*Qui Deo non reddit faciendo quod debet, reddet pati-
endo quod debet.*



AT LONDON
Imprinted by FELIX KYNGSTON, for
William Aspley. 1613.

AN
EXPOSITION
OF THE LAST

DELIVERED IN A SERMON
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Augustine de B. Arbil. lib. 3. cap. 17.
Qui Deum recte faciente quod debet recte patitur
et non obest.



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AN EXPOSITION of the last Psalme.

PSALME 150.

O praise God in his holinesse, &c.

AL L the Psalmes of *David* are comprised in two words, ^a *Halleluiah*, and *Hosanna*, that is, blessed be God, and God blesse; as being for the greater part either praiers vnto God for receiuing mercies, or else praises vnto God for escaping miseries. This our present Hymne placed as a ^b Conclusion of the whole booke, yea the beginning, middle, end, to which all the rest (as ^c *Musculus* obserueth are to be referred) inuiteth vs in prescript and postscript, in title, in text, in euery verse, and in euery Clause of euery verse to *praise the Lord*. Teaching these two poynts especially:

- | | |
|--------------|---------------------------|
| 1. For what | } God is to be magnified. |
| 2. With what | |

For what, vers. 1, 2. *O praise God in his holinesse, praise him in the firmament of his power, praise him in his noble acts, praise him according to his excellent greatnes.*

Without vs, vers. 3, 4, 5. <i>Praise him in the sound of the trumpet, &c.</i>
With what,
euē with all
that is
Within vs, vers. 6. <i>Omnis spiritus, &c. Let euery spirit praise the Lord, praise ye the Lord.</i>

^a *Guenara.*

^b *Lyra in loc.*

^c *In loc.*

This in brieft is the whole texts *Epitomie*, I come now to the words *Anatomie*, cutting vp euery part and particle feuerally, beginning first at the first, O praise God in his holinesse. Of which one sentence the Doctors haue many (though not aduerse yet diuerse) readings, especially three: Praise God in his saints, praise God in his sanctitie, praise God in his sanctuarie. S. Hierome, Augustine, Prosper, and ^d other as well ancient interpreters as moderne translate here praise God in his saints. For if he must be praised in all his creatures, how much more in his new creatures: if in the witleffe wormes, and senselesse vapours, Psal. 148. much more doubtlesse (as Theodorit here collectes) in men, in holie men, in saints, vpon whom hee hath out of his ^e vnsearchable riches of mercie bestowed the blessings of the ^f life present, and of that which is to come.

First, almightie God is to bee blessed for giuing his saints such eminent gifts of grace for the good of his Church, and for the setting foorth of his glorie. So Chrysostome, Basil, Euthymius, Prosper, Placidus Parmensis expound it. ^g Euery good and perfit gift is from aboue descending from the father of lights, a good thought in a saint is *gratia infusa*, a good word in a saint is *gratia effusa*, a good deed in a saint is *gratia diffusa*, through his grace which is the God of ^h all grace saints are ⁱ whatsoeuer they are. Wherefore praise the Lord in his saints, often remember their vertues as their true *reliques*, and as it were bequeathed ^k legacies vnto Gods people. So the wise man, Ecclesiasticus 44. *Let vs now commend the famous men in old time by whom the Lord hath gotten great glorie, let the people speake of their wisdom, and the congregation of their praise.* So the Confession of Bohemia, chap. 17. ^l Wee teach that the saints are worshipped truly, when the people on certaine daies at a time appointed, doe come together to the seruice of God, and doe call to minde and meditate vpon his benefits bestowed vpon holie men, and through

^a Chrysost.

Basil.

Euthym.

Arabs apud

Muscul.

Lyra.

Hugo Card.

Turrecremat.

Anonymus.

^e Ephes. 3. 8. 16.

^f 1. Tim. 4. 8.

^g James 1. 17.

^h 1. Pet. 5. 10.

ⁱ 1. Cor. 15. 10.

^k Euseb. Emisen.

bom. de S.

Maximo.

^l See Harmon.

confess. sect. 16.

pag. 486.

through them upon his Church, &c. And for as much as it is kindly to consider, *opus diei in die suo*, the worke of the day ^m in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the saints are celebrated vpon their proper festiuals, that on *S. Stephens* day, we may learne by *S. Stephens* example to loue our enemies: on *S. Matthewes* day, to forsake the world and to follow Christ: on *S. Iohn the Baptist* his day, to speake the truth constantly, and to suffer for the same patiently. Thus in stedfastnes of faith and godlinesse of life (*non legere modo sed degere sanctorum vitas*, as ⁿ one wittily) to bee followers of them as they were followers of Christ; is (as ^o blessed *Latimer* was wont to say) the right worshipping of Saints, and of God in his Saints.

Againe, for as much as there is a communion of Saints, as we cōfesse in the Creed, a knot of fellowship betweene the dead Saints and the liuing; it is our dutie to praise God for their good in particular, as they pray to God for our good in generall. It is required on our part I say, to giue God most humble thanks for translating the out of this valley of teares into Hierusalem aboue, where they be ^r clothed with long white robes, hauing palmes in their hands, and ^s crownes of gold on their heads, euer liuing in that happie kingdome without either dying or crying, *Apocal. 21. 4.* and this also (in the iudgement of *Augustine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to praise God in his Saints.

These reasons are the grounds of certaine holy daies established in England by law, namely to blesse God for his Saints eminent grace while they were liuing, and exceeding glorie now they be dead. Wherein our Church ascribes not any diuine worship to the Saints, but all due praise to the sanctifier: in celebrating their memorie (saith *Augustine*) we neither adore their honour, nor implore their helpe: but (according to the

^m *Maiores prefat.*
in *Psal. 22.*

ⁿ *Owin epigram.*
lib. 3.

^o *Ser. on Christ-*
mas day preach-
ed at Bextery,
& ser. on S. Ste-
phens day at
Grimsthorpe.

^r *Apocal. 6. 10.*

^q *Psal. 84. 6.*

^r *Apocal. 7. 9.*

^s *Apocal. 4. 4.*

^e De ciuit. lib. 8.
cap. 27.

^u Tom. 2 fol. 118

^x Philip Mor-
neus de missa,
lib. 3. cap. 11. See
Melanct. resp.
ad art. Bauar.
art. 25.

^y Tit. de sanct.
inuocat.

^z See D. Fulke
in 1. Tim. 2. 5.

^a Bellar. de sanct.
beat. cap. 17.

^b Apud Magde-
burg. Cent. 10.
Coll. 275.

^c See Gospel
Annunciat.

^d Chemnit.
exam. Con. Tri-
dent. part. 3.
pag. 151.

tenour of our text) wee praise him alone, ^e who made them both men and martyrs. In the words of ^u Hierome to Riparius: *Honoramus reliquias martyrum, ut eum cuius sunt martyres adoremus: honoramus seruos, ut honor seruorum redundet ad dominum*: If thou desire to doe right vnto the Saints, esteeme them as paterne, and not as patrones of thy life; honour them only so farre, ^x that thou maist alway praise God in them, and praise them in God.

The gunpowder men erre very much in this one kinde of honouring God, for either they worship *his Saints* as himselfe, or else their owne saintlings, and not *his Saints*. In praying to the dead, in mingling the blood of their martyrs with the precious blood of their Maker, in applying their merits, and relying vpon their mercies; it is plaine that they make the Saints (as Melancthon tels them in his ^y Apologie for the Confession of *Auspurge*) quartermasters with God, and halfe mediators with Christ, I say ioynt mediators not of intercession only but of ^z redemption also. Nay they make the blessed Virgin vpon the poynt their only *mediatrix* and *aduocate*, so they sing, and so they say. They sing in their publique seruice, ^a *Maria mater gratia, mater misericordie*, &c. the which is Gods owne stile, 1. Pct. 1. 10. & 2. Cor. 1. 3. so they likewise say, *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus vniuersorum*. ^b Giselbertus in lib. *altercationis Synagoga et ecclesie*, cap. 20. *Maria quasi maria*, saith Augustinus de Leonissa, sermon 5 vpon *Aue maria*, for as all riuers come from the seas, and returne to the seas againe, Ecclesiastes 1. 7: ^c so forsooth (if you will vndertake to beleeeue him) all grace is deriued from *Mary*, and ought to be returned again to *Mary*. We finde so much in ^d *Rosario Mariae, reparatrix & saluatrix desperantis anime*, &c. That which is worse, their owne Pope (who cannot, as they teach, erre in a poynt of doctrine as Pope) calleth her expres-
ly

ly *Deam. Pet. Bembus* in his epistles written in Pope *Leo 10.* name, *lib. 8. epist. 17.* printed at *Strasburg an. 1609.* that which is worst of all, in their most approved Bible: they translate *Gen. 3. 15. ipsa conteret caput tuum:* she shall breake thine head, although (as their owne Iesuit *Ribera* confesseth honestly) the *Hebrew* text, the *Chaldee* paraphrase, the translation of the *Septuagint*, and all good *Latin* copies reade *ipse conteret*, he shall bruise the serpents head, applying it to Christ, according to that of *Paul*, *The God of peace shall tread downe Satan vnder your feete*, *Rom. 16. 20.* by this euidence you may see that the gunpowder crue praise not God in the saints, nor the saints in God: but on the contrarie the saints as God.

Againe these *S. Peter* men (and as I haue warrant to terme them on this day *Salt Peter men*) erre from the true meaning of our text, because they doe not praise God in *sanctis eius*, in his saints: but dishonour God in *sanctis eorum*, in saints of their owne making, vsually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorious firmament, *Bellarmino* and *Baronius*, whether there were euer any such man as *S. George*, or such a woman as *S. Catharine*. Cardinall *Bellarmino lib. de beatitudine sanct. cap. vlt. §. respondeo sanctorum* doth acknowledge that they worship certaine saints whose stories are vncertaine, reputing the legend of *S. George* apocryphall according to the censure of Pope *Gelasius*: and Cardinall *Baronius ecclesiast. annal. Tom. 2. ad an. 290.* according to the impression at Rome, fol. 650. as also *de Martyrologio Romano cap. 2.* confesseth as much of *Quiriacus* and *Iulitta*, declaring plainly that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane Martyrologie* 23. Aprill, he taketh vp *Iacobus de Voragine* for his leaden Legend of our English *S. George*, concluding in fine, that the picture of Saint

*In Habacuc.
cap. 1. num. 32.*

Can. sanct. Roman. dist. 15.

^s Rom. 14. 23.

^h Tit. 3. 11.

ⁱ Missal. Roman.
ex Con. Triden.
decret. restit. in
festo Georgij.

^k Dr. Sutclif ex-
amin. of Rom.
cap. 7.

^l Dr. Abbot An-
tilog. pag. 3.

^m Sutclif. ubi
sup.

ⁿ Hist. lib. 3.

cap. ult.

^o Catalog. scrip.
in vita pap.

^p Houenden

annal part.

poster. pag. 298.

George fighting with a Dragon is *symbolicall*, and not *historicall*. If the Scripture be true & *whatsoever is not of faith is sinne*: then assuredly these men (as ^h Paul speaks) are damned of their owne selues in their owne consci-
ence, who (notwithstanding all their doubts) pray still
in their publike seruice, ⁱ *Deus, qui nos beati Georgij
martyris tui meritis & intercessione latificas, Concede
propitius, &c.* An Idoll as Paul affirmes, 1. Cor. 8. 4. is
nothing, Ergo, the Papists in worshipping S. George
which is nothing, commit (euen themselves being
Iudges) abominable Idolatrie.

As they worship some who were no men, so many
who were not ^k holy men, as a reuerend ^l Doctor of our
Church accutely, *Non martyris domini sed mancipis
diaboli*: the Souldiour who peirced Christs holy side
was a Pagan, ^m neither doth any storie which is authen-
ticall speake of his conuersion, and yet they worship
him vnder the name of S. Longinus, or Longesse, March
15. Papias (as ⁿ Eusebius and ^o Hierome report) held
the heresie of the Millenarians, and yet he is honoured
as a saint in the Romane Calender vpon the 22. of Fe-
bruarie. Becket was a bad subiect in his life, and no
good Christian at his death, in that hee commended
himselfe and the cause of his Church vnto S. ^p Denys
and our Lady. Yet S. Thomas of Canterburie was ho-
noured at Canterburie in the daies of popish ignorance
more then either the worlds Sauour, or the blessed
Virgine his mother: in which relation I appeale to the
records of that Church, as also to the very stones vn-
der his shrine worne with the knees and hands of such
as came thither to worship him. Boccace reporteth how
one Sir Chappolet a notorious Italian Vsurer and Cou-
soner came to be honoured as a Saint in France. San-
ders among them is a saint, albeit he liued in plotting,
and dyed in acting rebellion against his gracious Soue-
raigne Queene Elizabeth of famous and blessed me-
morie. Nay Dauid is Diuus, Saul is among the Pro-
phets,

phets, *pater personatus*, father *Parsons* all the daies of his life was a perpetual Martyr, as his fellow *q Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better then euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *anagramme*, *Personatus versuti oris abi*: the wit-foundred drunkard, *Henry Garnet* (who did not according to the Counsell of *Paul* use *vino modico*: but as *Paulinus* pretily *modio*) that lecherous treacherous Arch-priest, Arch-traitor, Arch-diuell in concealing, if not in contriuing: in patronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the seas with *à sancte Henrice intercede pro nobis*: his action is iustified, his life commended, his death honoured, his miracles and memorie celebrated by that *Ignatian* spirit, (*portentum nominis portentum hominis*, hauing a great deale of name, though a very little modestie) *Andreas Eudemon Ioannes Cydonius*: but notwithstanding his apologie, the saintship of *Henry Garnet* is so buffeted by the replies and antilogies of our accuratlie learned diuines, as that his straw face will hereafter hardly be worth a straw. *Catesbie, Winter, Rookwood*, and the rest of the Cole-saints and hole-saints (who laboured in the diuels mine by the Popes mint) are numbred among the holy ones also: Babilon and Egypt praise God in them, and for them. I haue heard much of *roaring* gentlemen in *London* and *Canterburie*, but if the Lord himselfe had not watched ouer his Church, if the Lord himselfe had not written England in the *palmes* of his hands, if the Lord himselfe had not kept King *James* as the *apple* of his eye, *z* if the Lord himselfe had not been on our side (now may Gods *Israell* in England say) if the Lord himselfe had not been on our side, when they rose vp against vs, if the Lord himselfe had not (out of his vnspeakeable goodnesse toward vs and our posteritie) broken their snares, and deliuered our

q Catalog. scrip. Iesuit. in vita Parsonij.

r 1. Tim. 5. 23. c Epist. lib. 3. epist. 6.

r Sheldon preface before his motives.

u Eliens. epist. lector. ante resp. ad Bellar. apol.

z Esay 49. 16.

z Deut. 32. 10.

z Psal. 124.

^a *Judith. 13. 4.*

^b *Judges 5. 31.*

^c *Psal. 126. 2.*

our soules out of that horrible gunpowder pit; these bellowing Bulls of Basan, and Canon-mouthed hell-hounds would haue made on this day such a roare, that all Christendome should haue felt it, and the whole world haue feared it. ^a O Lord God of all power, blessed be thy name, which hast this day brought to nought the enemies of thy people, ^b so let all thine enemies perish O Lord, that our ^c mouthes may be filled with laughter and our tongue with ioy. *Sint diui modo non vini*, let England hang such, although afterward Rome hallow such, he that hath an eye to see without the spectacles of a Iesuit, will affoord as good credit to the register at *Tyburne* as to the Calender of *Tyber*: for if these be Martyrs, I wonder who are Murtherers? If these be Saints, I pray you who are Scythians? If these bee Catholikes, who are Canibals?

^d *Lib. de legend. libris gentilium.*

^e *De Ciuit. Dei lib. 6. cap. 6.*

^f *August. contra faust. man. li. 12. cap. 40.*

^g *Esay 1. 4. & 10. 30.*

^h *Luk. 1. 49.*

ⁱ *Psal. 119. 7.*

^k *Mark. 12. 36.*

I passe to the second exposition of these wordes, O praise God in his sanctitie, so *Munster*, *Pagninus*, *Beza*, *Tremelius* and our old translation heere, Praise God in his holinesse: now God is holy *formaliter & effectiue*, holy in himselfe, and making other holy; the Lord is glorious in holinesse *Exod. 15. 11.* Whereas other Gods are famous for their vnholinesse, *Venus* was a wanton, *Mercurius* a theefe, *Iupiter* a monstrous adulterer, an ingenious man (as ^d *Basile* writes) would blush to report that of beastes, which the Gentiles haue recorded of their Gods. If such imputations are true saith ^e *Augustine*, *quàm mali* how wicked are these Gods: if false *quàm male* how wretched and foolish are these men, adoring the same things in the temple, which they scoffe at in the theater, *in turpitudine* ^f *nimium liberi*, in superstitione *nimium serui*: so that their Gods are not as our God, euen our enemies being *Judges Deut. 32. 31.* there is none holy as the Lord *1. Sam. 2. 2.* called often in holy Scripture *the holy one*, yea thrice holy; *holy, holy, holy, is the Lord of hosts Esay 6. 3.* his ^h name is holy, his ⁱ law is holy, his ^k spirit is holy, his will holy, his word

word holy, *righteous in all his waies, and holy in all his workes* Psalm. 145. 17. making vs also which are his seruants an *holy people* Deut. 7. 6. an *holy priest-hood* 1. Pet. 2. 5. *his holy temples* 1. Cor. 6. 19. our bodies, our soules, our selues, our whole ¹ seruice holy, wherefore praise God in his holinesse.

^m Luther, Calvin, Vatablus, your English- Geneva bibles, & our new translation haue praise God in his *sanctuarie*, the which in holy scripture signifieth either heauen, or the temple, heauen is often called in sacred writ Gods *sanctuarie*, for ⁿ thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the holy one, *I dwell in the high and holy place*. Christ in comming to vs is said to *breake the heauens* Esay 64. 1. and when he went from vs vnto his father a cloud tooke him vp into heauen Acts 1. and frō heauen he shal come againe to iudge the quicke and the dead 1. Thes. 4. 16. That his *sanctuarie* may be taken heere for heauen, is gathered out of the very next clause (*praise him in the firmament of his power*) the which (as ^o Calvin & P other expositors haue well obserued,) is exegeticall, and expoundes the former, as if Dauid should haue said, praise the Lord in his sanctuary, that is *in the firmament of his power*, for the heauens declare the glory of God and the firmament sheweth his handy worke Psalm. 19. 1. let all people praise God our father in heauen, especially such as dwell with him ^q in heauen, O praise the Lord all ye blessed Angels and Saints inhabiting his *sanctuarie* which is highest and holiest.

^r Other apply the word *sanctuary* to the Temple, so termed for two respects especially. 1. because God manifesteth his holines toward vs in that holy place more principally, calling it expresly ^s his house. 2. a *sanctuarie* in regard of our *holy seruice* toward God, for albeit euery day be to the good man a sabbath, and euery place a temple; yet the God of Order hath appointed certaine times, and certaine places also, wherein hee will bee

¹ 1. Pet. 3. 2.

^m Idem Genebrard et alij.

ⁿ Esay 57. 15.

^o In loc.
P Bellarmine in loc.

^q Genebrard Agellius Acerensis epist. in loc.

^r Luther Vatablus Chald. apud Genebrard english Com. dedicated to Mr. Herlakinden.
^s Esay. 56. 7.

^t Hooker eccles.
pol. lib. 5. §. 24.

^u Mark II. 7.
Luke 19. 46.
Matth. 21. 13.

^x 1. Cor. 11. 33.

^y Ecclesiastes
4. 17.

^z 1. Thess. 2. 13.
^a Rom. 1. 6.

bee worshipped publicquely, saying Leuiticus 19. 30. *Ye shall obserue my sabbaths, and reuerence my sanctu-
ary.* For our holines toward God concerneth vs ^t one
way in that we are men, and another way in that we
are ioyned as parts to that visible mystical body which
is his Church as men, wee are at our owne choyce
both for time, and place, and forme, according to the
exigence of our owne occasions in priuate, but the
seruice which is to bee done of vs as the members of a
publicque body, must of necessity bee publicque, and so
consequently to bee performed on holy daies in holy
places. and for this doctrine the scriptures afford both
patent and paterne, the patent is reported by the Pro-
phet *Esay*: Chap. 56. vers. 7. and repeated by Christ in
^u three seuerall Euangelists: *my house shall be called an
house of prayer for all people.* The paterns are manifold,
*I will enter into thine house in the multitude of thy mer-
cies, and in thy feare will I worship toward thine holy
temple,* saith our Prophet, *Plal.* 5. 7. The Publican and
the Pharisee went *into the temple to pray,* Luke 18. *Pe-
ter and Iohn went vp together into the temple at the
ninth houre of prayer,* Acts 3. *Anna fasted and prayed
in the temple,* Luke 2. This one word *sanctuarie* teach-
eth vs how we should behaue our selues in the Church
as in Gods presence: Doeſt thou come to that holie
place to receiue the blessed Supper of our Lord? re-
member that the temple is *sanctuarium, non promptua-
rium*, a sanctuarie, not a buttrie, ^x *haue ye not houses to
eat and drinke in, despise yee the Church of God?* Doeſt
thou come to pray? ^y *take heede to thy foote when thou
entrest into Gods house,* compose thy knees, and eyes, and
hands, and heart after such a deuout manner: as that
thou maist not onely praise God vpon the loud cym-
bals, but (as it is vers. 5.) *praise him vpon the well tuned
cymbals also.* Doeſt thou come to heare the sermon?
remember that the preaching of the Gospel is ^z not the
word of a mortall man, but the ^a power of the immor-
tal]

tall God vnto saluation, and albeit the Preacher be neuer so simple, neuer so sinfull; yet the word is holy, the action holy, the time holy, the place holy, ordained by the most holy to make thee holy. Vpon whatsoever occasion thou comest into the temple, remember alwaies that the ground is holy whereon thou standest, it is a *sanctuarie*, the habitation of God, and place of his holinesse: and therefore not to be ^bprophaned with ordinarie though lawfull worlds businesse, much lesse with vnlawfull pastimes and enterludes, it is a place for praise, not for playes, O praise God in his *sanctuarie*.

Or (as ^c*Martine Luther* interprets it) praise God in his *sanctuarie*, that is for his *sanctuarie*, for ^dshewing his word vnto *Iacob*, his statutes and ordinances vnto *Israel*, for his adoption, and his couenants, and his promises, and his seruice, Rom. 9. 4. O praise the Lord for his ^etrue Church established for the present among the Iewes, and hereafter in the fulnes of time to be constituted among Christians vntill the worlds end. For this clause may bee construed of the mysticall heauen and temple, so well as of the materiall heauen and temple. The good man (I meane the true Christian) is not only Gods ^fhouse, but also Gods ^gtemple, yea Gods heauen, as ^h*Augustine* expounds the words of Christ, *Our Father which art in heauen*, that is, in holy men of heauenly conuersation, in whose sanctified hearts he dwelleth as in his ⁱsanctuarie. *Archimedes* in his conference with *Hiero* said, *Giue me a place where I may stand out of the world, and I will moue the whole earth*: in like manner hee that will be reputed a Saint, and so take vpon him to remoue men earthly minded from their worldlinesse, must himselfe at the least haue one foote out of the world, seeking (as the blessed ^kApostle speaks) the things aboue, that ^lother may see his good workes, and glorifie God which is in heauen; that is (according to the true soule of our text) praise God

^b Canon. 88.

^c In loc.

^d Psal. 147. 19.

^e Christ. Corn. in loc.

^f Heb. 3. 16.

^g 1. Cor. 3. 16.

^h Lib. 2. de ser. dom. in mont.

ⁱ Bellarm. & Corn. in loc. vel hoc dicit de populo, vel de vita sancta Chrysost. Basil. in loc.

^k Coloss. 3. 1.

^l Mat. 5. 16.

God in his Saints which are his sacrarie, his sanctuarie, his house, his heauen.

Heere then all the three diuers lines (*praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie*) meete in one centree; namely, God is to bee praised in his sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as ^m lights in this heauen on earth, and now shine like ⁿ starres in that heauen of heauen. If I were not (according to the text and the time) foreward to prosecute the gunpowder men as the more dangerous enemies of God and his Gospell, I might vpon this ground take vp the bucklers against idle *Novelists*, vtterly condemning the *festivals of holy Saints*, established in our Church by good order of law. Their principall obiection is taken out of *Pauls* epistle to the Galathians, chap. 4. vers. 10. *Ye obserue daies and moneths, and times and yeares, I am afraid of you lest I haue bestowed vpon you labour in vaine.* To which answer is made, that there is a ^o fourefold obseruation of

daies {
Naturall.
Politickall.
Ecclesiasticall.
Superstitious.

Of all which onely the superstitious is condemned, as *Aretius* and *Illiricus*, and ^p other Protestant Diuines vpon the place. Now the superstitious obseruation is either *Iudaicall* or *Idolatricall*, it is apparent that *Paul* meant the first hercof especially, ^q because the Galathians after they were conuerted vnto Christ, were seduced by false teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones and the like, the which were figures of Christ, and had their end in him. *Are ye so foolish that hauing begun in the spirit, yee would now be made perfit by the flesh?* As for *Idolatricall* obseruing of times, it is granted easily that the *Pagans* (in dedicating feasts vnto false gods, and

^m Philip. 2. 15.
ⁿ Dan. 12. 3.

^o Illiric, in Galat. 4.

^p See Sir Christo. Heydōs answer to M^r. Chambers, pag. 368. and how the fathers answered this.

Bellarmin. de sanct Cultu, cap. 10.

^q English glosse.

^r Galat. 3. 3.

and in making^c differences of daies dismall and fortunate, either by curious arts, or by particular fancies, or popular obseruations) are worthily reputed superstitious. And the^c *Papists* also (solemnizing holy daies of the Saints in their Churches with idolatrous worshipping of the creatures, and their Images: and out of their Churches with Epicurelike belly-cheere, reueling, and idlenes) *turne againe to the beggerly rudiments and fashions of the world*: but the festiualls of England (celebrated according to the doctrine and Iniunctions of our Church) are very farre from these and all other kindes of superstition, ^u for then is God truly worshipped in the publike congregation, I say the true God is truly praised in his true Saints, on our holy daies the sacraments are rightly ministred, the Scriptures are fruitfully read, the Word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and idolatrie, but also from all sorts of error and impietie whatsoever.

Yea but the words of the Commandement are, *sixe daies shalt thou labour*: Ergo, there should be no holie day besides the Lords day. * Protestant Diuines answer that the clause (*sixe daies shalt thou labour*) is a permission, or a remission of Gods right, who might challenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes beside the Sabbath had diuers other feasts; as *Easter, the feast of unleavened bread, the feast of first fruits, Whitsuntide, the feast of blowing trumpets, the feast of Tabernacles*; all which (as we reade Leuiticus 23) they kept by Gods appointment holy, notwithstanding these words of the law, *sixe daies shalt thou labour*. And so the Christian Church in all ages hath vpon iust occasions separated some weeke daies vnto the praising of the Lord, and rest from labour. Ioel 2.14. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* y Daies of publike fasting for some great

^a See Ambrose
in Galat 4.
August. epist.
119. cap. 7.
^c Dr. Fulke in
Galat. 4. 10.

^u See Dr. Whit.
gift defence of
his answer to
the admonis.
fol. 538. 539.

* B. Babington
in 4. Com.
Caluins Cat.
Dr. Whitgift
ubi supra fol.
542. & 553.
*sixe daies thou
maist labour.*

^y Perkins an.
Cat. cap. 23.

great iudgement, dayes of publike reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Whosoever doubteth of the Churches libertie herein, or of the practise of this libertie, may peruse the ninth chapter of *Ester*, in which it will appeare that Gods people by the commandement of *Mordecai* did every yeare solemnize and keepe holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuerie from the treason of *Haman*. Vpon these grounds the last euer renowned Parliament enacted, that wee should for euer spend the prime part of this present fifth of Nouember in praying and praising the Lord, for his vnspeakable goodnes in deliuering our King, Queene, Prince, and states of this realme from that hellish, horrible, bloody, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament (sparing the *Novelists*, and referring such as desire to bee further satisfied in this argument of holy dayes, vnto the iudicious writings of my most honoured and honourable maister, *Archbishop Whitegift*, in the^z defence of his answer to the Admonition) I proceede in the text, *praise him in his noble acts, praise him according to his excellent greatnes.*

^z From pag. 538 to 555.

^a *Vulgar Latine Castilio.*

^b *Pagnin. In fortitudinibus.*

^c *Vatablus Munster.*

^d *Turrecremat. & Raynerius in loc.*

^e *Heb. 1. 14.*

^a Some reade *laudate eum in* ^b *virtutibus eius*, praise him in his powers: ^c other *ob fortitudinem eius*, praise him in his power; and according to these two diuerse translations, I find two different expositions; one construing it of Gods glorious ^d Angels, and the other applying it to Gods glorious acts: for the first, it is euident in holy writ that there bee certaine distinctions and degrees of Angels in the quier of heauen, there be *Seraphins* Esay 6. 2. *Cherubins*, Gen. 3. 24. *Thrones, dominions, principalities, and powers*, Coloss. 1. 16. in all which and for all which God is to be praised, as being his ^e *ministring spirits* for the good of such as shall bee heires of saluation; as long as wee serue God, all these serue

serue vs, euen the Cherubins, and Seraphins, Angels, and Archangels. I say, so long as we serue the Lord, these pages of his honour and parts of his courts attend vs, and pitch their tents about vs: a doctrine very profitable, very comfortable, yet for as much as I hold it lesse pertinent to the present occasion I thus overpasse it, and hast to that other exposition interpreting these words (as our Church readeth) of Gods *noble acts*.

Now the workes of God are of two sorts, *ad intra* & *ad extra*: some be confined within himselfe, other extended towards vs: works of the sacred Trinitie within it selfe (as that the Father begets, and the Sonne is begotten, and the holy Ghost proceeds from both) are wonderfull acts of such an high nature that it is our dutie rather simply to adore, then subtilly to explore them: all his acts extended toward vs are summarilie reduced vnto two, namely the works of creation and redemption. ^f The worke of creation is attributed in the Masse of the matter to God the Father, in the disposition of the forme to God the Sonne, in the preservation of both to God the holy Ghost. So likewise that of redemption, in election vnto God the Father, in the consummation vnto God the Sonne, in the application vnto the holy Ghost, all which are very *noble acts*, and God is to be praised in them *according to his excellent greatnesse*. The worke of creation is so mightie, that none could bring it to passe but the Father almightie: that God should haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame; is a principle which nature cannot teach, and Philosophie will not belecue. The worke of redemption is of farre greater might and mercy, for the making of the world was (if I may so speke) onely lip-labour vnto God, *he spake the word and it was done, he commanded and it stood fast*, Psalm. 33. 9. but Christ in redeeming the world said many words, and did ma-

*Advancement
of learning lib. 2.
pag. 116.*

ny wonders, and suffered also many wounds. It is true that the least ake of his least finger is *infiniti meriti*, *sed non definiti meriti*, that is of an infinite merit, yet not that determined ransome for the finnes of the whole world. It cost him more to redceme soules, & he dyed for our finnes and rose againe for our iustification, hee suffered for vs. and that death, and that a violent death, and of all violent deaths the most accursed death on the Crosse.

The worke of sanctification is a noble act also, for euery man if you rightly consider his making is a wonder, I am saith our^h Prophet fearfully and wonderfully made: but a good man if you consider his new making is a wonderfull wonder, asⁱ Paul speakes a spectacle to men and Angels, as the vulgar Latine runnes in the 68. Psalme, at the last verse, *mirabilis deus in sanctis*, O God wonderfull art thou in thy Saints.

But David^k here meaneth especially the valiant acts of God in gouerning & garding his people from their enemies, ^lO come hither and behold the workes of God, how wonderfull hee is in his doing toward the Children of men, he turned the sea into drye land so that his people went on foot thorough the middest of the sea, the^m waters were a wall vnto them on the right hand and on their left; but the waues of the Sea returned and covered the chariots and horsemen euen all the host of Pharaoh that pursued them. Almighty God rained hailstones out of heauen vpon the cursed Amorites at Bethoran, and they were more (ⁿ saith the text) that dyed with the haile, then they whom the Children of Israell slew with the sword. And when Duke Iosua prayed, *Sunne stay thou in Gibeon, & thou Moone in the valey of Aialon: the Sunne abode and the Moone stood still untill the people auenged themselves vpon their enemies.* When Zenacherib and his innumerable host came to fight against Hezekiah King of Iuda, Gods Angell in one night slew an hundred eighty and

^g Rom. 4. 25.

^h Psalm. 139. 13

ⁱ 1. Cor. 4. 9.

^k Placid. Pammen. and the english Com. dedicated to M. Herlakinden.

^l Psalm. 66. 4.

^m Exod. 14. 29.

ⁿ Iosua 10.

and five thousand Assyrians, 2. Kings 19.

And vndoubtedly (beloued) there is no nation vnder the cope of Heauen hath had greater occasion to praise God in this kind then England, the preservation of the most illustrious princeesse the Lady *Elizabeth* vnder the fiery triall of her vnkind sister Queene *Marie* was a *noble act*, and the seminary of much happinesse vnto this kingdome for many yeares after, and so much the more noble because *Philip* King of Spaine hath often confessed that he spared her life (when wildy *Winchester* and bloodie *Bonner* had brought her into the snare) not out of any pietie or pittie, but onely out of policie. Her exaltation to the Crowne was another *noble act*, so noble that some ° Popish Prelats in their enuie burst a sunder and dyed for very grieve of heart. Well might that good Lady sing and say with the blessed Virgine, *He that is mightie hath magnified me, and holy is his name, he hath put downe the mightie from their seat and hath exalted the humble and meeke*: her flourishing in health, wealth, and godlinesse, more then 44. yeares (in despite of all her foes abroad, at home, schismaticall, hereticall, open, intestine) was another *noble act*: for after once the Bull of Pope *Tinus Quintus* had roared, and his fat Calues had begunne to bellow in this Island: there passed neuer a yeare, neuer a moneth, neuer a weeke (I thinke I might say) neuer a day, neuer an houre, but some mischiete was intended either against her person or her people: the resisting of the rebellion in the Northerne parts of England, was a *noble act*: the discovering and so consequently the defeating of *Campians* treason a *noble act*: of *Parris* treason a *noble act*: of the *Lopus Lopus* his treason, a *noble act*: of *Squires* treason, a *noble act*. Her glorious victories against her fell and insolent enemies the *Spaniards* in *Ireland*, in *Flanders*, in *France*, in their owne dominions of *Portugal*, *Indies*, and *Spaine* were *noble acts*. It was a wonder of wonders, that a *Mayden Queene*

° See M. Foxe
Martyr, in fine.

should at one time be both a staffe to *Flanders*, and a stay to *France*, a terror to *Pope*, a mirror to *Turke*, feared abroad, loued at home, Mistresse of the Sea, wonder of the world. Shee might truly bee called a *Prince of Peace*, for shee was Crowned in Peace, shee liued in Peace, she dyed in Peace, she was buried in Peace: and when shee had slept with her Fathers, it was another noble act of the Lord to send vs in the midst of all our feare so learned, so meeke, so pious a Prince as King *James*, in such exceeding sweet peace, that neuer a sword was drawn, happily neuer a word spoken against him. All these were noble acts, and ought to be had in a perpetuall remembrance. But of all other noble preservations (*Our deliuerance from that intended merciless and matchlesse Massacre both in fact and fiction, the fifth of Nouember, in the yeare 1605.*) is most noblie noble. King *James* on this day might haue said with King *David*, O Lord which art my rocke and my fortress, thou hast giuen me the necks of mine enemies, that I might destroy them that hate me, that I might breake them as small as the dust of the earth, and tread them flat as the clay of the streete. ¶ O giue thanks vnto the Lord, for he is gracious, and his mercy endureth for euer. Let *Israel* now confesse that he is gracious, and that his mercy endureth for euer. Let the house of *Aaron* now confesse that his mercy endureth for euer. Yea let all such as feare the Lord now confesse that his mercy endureth for euer. All the Congregations of the Saints in the whole world, haue good cause to thanke God our strength and deliuerer. *Scotland* hath good cause, for if *England* had been but a *Tuesday breakfast*, assuredly *Scotland* should haue been but a *Fridaies drinking*, one morsell as it were for the greedy deuourer. The Churches in *France* relieued often by vs, haue good cause to reioyce with vs. Our neighbours of *Holland* haue good cause to triumphe as they doe, for if our house had been set on fire, their house being the next would haue been

quickly

2 Sam. 22. 41.

9 Psalm. 118.

quickly pulled downe. The Churches in *Germanie, Denmarke, Hungarie, Geneva* likewise haue good cause to praise God in this noble act according to his excellent greatnesse.

More principally the Common-weale of England, and in it all men of all factions, and all fashions whatsoever. *Atheists* (if they thinke there be a God) haue good cause to thanke God, acknowledging his mercie toward them in sparing vs, and so sauing the bad for the righteous sake. *Carnall Gospellers* haue good cause to thanke God, confessing that so long as *Lot* is in *Sodom*, it cannot be destroyed, and so long as *Moses* standeth in the gap, and prayeth for his people, Gods wrathfull indignation cannot deuoure vs. Yea, let the *Gunpowder men* themselves (if they haue any sparke of grace) confesse that God is to bee praised in this noble act, for suppose (God be thanked we may suppose and dispose thus of these matters vnto our comfort) I say suppose, their diuelish plot had been acted, I assure my selfe our cause had been farre better, and our number farre greater then theirs, and as for our sinnes (which are indeede our greatest enemies) they would haue brought into the field so many as we: so that hauing so much armour of light, and more armour of prooffe then they: **Causa inbet melior superos sperare secundos.*

But suppose the least and the worst part had overcome the bigger and the better, yet (if they bee not hewen out of hard rockes, if these *Romanists* haue not sucked the milke of wolues (as it is reported of the first founder of Rome) they would haue relented to see their native Country made nothing els but a very shambles of *Italian* and *Ignatian* butchers. When *Alexander* saw the dead corps of *Darius*, and *Iulius Caesar*, the head of *Pompey*, and *Marcus Marcellus*, *Syracusa* burn; and *Scipio*, *Numantia* spoild, and *Titus*, *Hierusalem* made y even with the ground; they could not abstaine from weeping, albeit they were mortall enemies. But aboue

* Gen. 18. 26.

* Gen. 19. 22.

* Psalm. 106. 23.

* Exod. 32. 11.

* Lucan.

* Luc. 19. 44.

all other in this kingdome the truly zealous, and zealously true hearted protestants haue greatest occasion of reioycing, for if the Lord had not (*according to his excellent greatnes*, and according to his excellent goodnes too) deliuered vs out of this gun-powder gulse, our bodies happily might haue beene made food for the foules, or else sewel for the fire, and that which would haue griued our posterity more, superstition and Idolatry might in short time haue beene replanted in this land, I meane that vpstart Antichristian religion of Rome, wherein many things, especially foure (as iudicious^a Fox well obserued) are most abominable.

^a Martyr. pag. 1.

1. Vnlimited iurisdiction, derogatorie to all Kings and Emperours.
2. Insolent titles, preiudiciall to all Bishops and Prelates.
3. Corrupt doctrine, iniurious to all Christians.
4. Filthie life, detestable to all men.

The greater was our danger, the greater was our deliuerance: the greater our deliuerance, the greater our thanks should be, for as it followeth in my text, *God is to be praised according to his excellent greatnes*. It is true that our most and best praises are few for the number, and little for the measure, whereas God is infinite, for his goodnes, and in his greatnes incomprehensible, so that the meaning of ^a David is that wee should praise him according to our capacity, and not according to his immensity: according to the grace bestowed vpon vs, and not according to the glory which is in him. Ecclesiasticus 43. 30. *praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed. Exalt him with all your power and be not weary, yet can ye not attaine vnto it.*

^a Basil. Musculus Placid. par-
nen. in loc.

Now where the Lord giueth a greater meane, there herequireth a greater measure, where he bestoweth a greater portion of gistes, he doth expect a greater proportion of glory: wherefore seeing the Lord hath out of his abundant mercy conferred vpon this kingdome
inestimable

ineestimable blessings in the preaching of his word for the space of more then fifty yeares, it is questionles hee lookes for no little thankes or small praise, but for great thankes and great praise according to his excellent greatnes manifested in this our deliuerance. I come therefore to the second part of this Psalm, shewing *with what* God is to be praised, *in the sound of the trumpet, &c.*

God is to be praised (saith^b *Augustine*) *totis votis de totis vobis* with all your soules, & with al your selues. That therefore we may manifest our inward affections by such outward actions as are commendable, where there bee *trumpets*, let them sound: where there be *lutes* and *harpes*, let the strike vp: where there be *loud Cymbals* and *well tuned Cymbals*, let them ring, let the sing the praises of God for this our most happy deliuerance, let trumpet and tongue, viol and voice, lute & life witnes our hartie reioycing in the Lord: If our true zeale were more fiery within, it would doubtlesse breake forth into moe publike workes, then it doth against that bloody brood of the gun-powder crue. There haue beene many collections in euery dioces for the reedifying of the Churches of Saint *Albanes* and *Arthuret*, the which I assure my selfe were good workes: there haue bin in this latter age many gorgeous, I might say glorious buildings erected about and in this honorable City, to the great ornament of our Country, the which I thinke you may number among your good workes: there haue bin lotteryes to further *Virginean* enterprises, and these (for any thing I know) were good workes also: there haue bin many new play-houses, and one faire Burse lately built, *Paris* garden in a flourishing estate makes a great noyse still, and as I heare *Charing Crosse* shall haue a new coat too: but in the meane time while so many monuments are raised either to the honour of the dead, or else for the profit and pleasure of the liuing: *dic mihi musa virum*, I pray muse and shew me the man, who

^b In Psalm. 147.

^c Cant. 4. 4.

^a Haggai. 1. 4.

^c 2. Chron. 15. 2.

ioynes with that euer zealous, reuerend, learned Deane in founding a Colledge for a society of writers against the superstitious Idolatries of the Romane Synagogue, the which happily might be like the ^c Tower of David, where the strong men of Israel might haue sheildes and targets to fight the Lords battaile. ^d *Is it time for your selues to dwell in your seiled houses and this house lye waste?*

Remember I beseech you the words of ^c Azariah vnto King Asa and the men of Iuda, *The Lord is with you, while you are with him, and if ye seeke him, hee will bee found of you: but if ye forsake him, he will forsake you.* Bee not cold in a good cause, flie not out of the field, play not the cowards in the Lords holy wars, for albeit happily your selues are like for your time to do wel enough in despite of the diuell and the Pope his darling: yet your posterity will assuredly rue it, and haue iust cause to curse their dastardly spirits, and worthlesse progenitours. I say no more concerning this point, only I pray with our forefathers in the first english Letany set out in the dayes of King Henry the 8. *from all sedition and priuie conspiracie, from the tyrannie of the Bishop of Rome and all his detestable enormities, from all false doctrine and heresie, from hardnes of heart, and contempt of thy word and commandement.*

Good Lord deliuer vs.

Where note by the way that the Popes abominable tyrannie is hedged in (as it were) on the one side with *sedition and priuie conspiracy*, and on the other side with *false doctrine and heresie*. I haue another prayer, and for asmuch as it is in Latine, I must entreat all such (if any such here be present who loue Bonauentures psalter and the Romish seruice) to loyne with vs in this orison. *Papa noster qui es Roma; maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in Cælo sic et in terra. Potum nostrum in Cæna dominica da nobis hodie, & remitte nummos nostros quos tibi dedimus ob indulgentias, sicut & nos remissimus tibi indulgentias, & ne*

nos inducas in haresin, sed libera nos a miseria, quoniam tuum est infernum, pix & sulphur in secula seculorum.

The word of God is a ^f two edged sword, sharp in a literal, and sharp in an allegoricall exposition. Hitherto you haue heard the history, now there remaineth a mistery, *nihil enim hic ludicrum aut lubricum* saith ^s Augustine, and therefore ^h diuines vnderstand here by the *sounding of the trumpet*, the preaching of the Gospell, ⁱ whose sound went out thorow all the earth vnto the endes of the world: at the seuenfold sounding of this trumpet the walles of ^k Iericho fall, that is all the pompes and powers of this world are conquered & brought to nought, this trumpet is mightie thorough God to cast downe holdes, and Imaginations, and euery high thing that is exalted against the knowledge of God. 2. Cor. 10.4.

^l Other say that the Saints are these trumpets, and harpes, and Cymbals, and that their ^m members make this musicke to the Lord, our eyes praise the Lord, while they be ⁿ lifted vp vnto their maker in heaven, and waite vpon his mercy: our tongues praise the Lord, in singing ^o Psalmes, and hymnes, and spirituall songs vnto the Lord: our eares praise the Lord, while they ^p heare the word of God with attention: our hands praise the Lord, while they be ^q stretched out vnto the poore, and while they ^r worke the thing that is good: our feete praise the Lord, when they bee not ^s swift to shed blood, but ^t stand in the gates of Gods house, ready to ^u run the wayes of his commandements. *In Tympano sicca & percussa pellis resonat, in choro autem voces sociate concordant* saith ^x Gregorie the great: wherefore ^y such as mortifie the lusts of the flesh praise God in *tympano*, and they who keepe the ^z vnity of the spirit in the bond of peace, praise God in *choro*: the Brownist in separating himselfe from the Church though he seeme to praise God in *tympano*, yet hee doth not praise God in *choro*: and the carnall gospeller albeit he ioyns with the Church

^f Heb. 4.12.

^s In loc.

^h Prosper Luther Hugo Card.

ⁱ Rom. 10.18.

^k Iosua. 6.

Strictior est tuba ex parte buccinantis quam ex altera, quia predicator strictius se debet examinare. Hugo Card. in loc.

^l Augustin in loc.

^m Chrysost. Euthym. in loc.

ⁿ Psalm. 123.

^o Colos. 3.16.

^p Mat. 13.9.

^q Ecclesi. 7.32.

^r Ephes. 4.24.

^s Psalm. 14.6.

^t Psalm. 121.2.

^u Psalm. 119.32.

^x Pastoral. part. 3. admonit. 23.

^y August.

Cassiod. Hugo Card. in loc.

^z Ephes. 4.3.

^a 1. Cor. 13. 1.

^b Psalm. 108. 1.

^c Agellius. Pa-
tablus.

^d Hieron.

August.

^e Genebrard &
aly plerique.

^f Hugo. Iunius.

^g Luk. 10. 27.

^h Psalm. 86. 13.

ⁱ Psalm. 111. 1.

^k Calvin. Gene-
brard in loc.

^l Galat. 3. 29.

^m Psalm. 148.

Church in choro, yet he prayseth not God in tympano; they praise God in well tuned Cymbals who tune their soules before they preach or pray, whosoever desires to bee a sweete singer in Israel must bee learned in the schoole, before hee be lowd in the temple: the heart likewise must be prepared for praying, as the harpe for playing, if our instruments of praise be not in tune, then our whole deuotion is like the ^a sounding brasse or as the rickling Cymbal: in Gods quier there is first tune well, and then sound well, if once we can say with ^b David, O God mine heart is ready, mine heart is ready, then our lute and harpe will awake right early: let thy soule praise the Lord, and then all that is either without or about thee will instantly doe the same.

Let every thing that hath breath praise the Lord) that is ^c omne spirans, ^d omnis spiritualis, ^e omnis spiritus, let every creature praise the Lord for his estate of confection, every Christian praise the Lord for his estate of refection, every blessed spirit loosed out of the worldes misery praise the Lord for his estate of perfection, let every creature, man aboue all the Creatures, and the soule of man aboue all that is in man praise the Lord. ^f Omnis spiritus, i. ^g & totus spiritus, ^h & all the heart, all the soule, all the mind, as the psalmist ⁱ elsewhere, I will thanke thee O Lord my God with all mine heart, euen with my i whole heart, or ^k omnis spiritus the spirit of every man in every place, for this saying is ^l propheticall, insinuating that God in time to come, shall not only be worshipped of the Iewes at Ierusalem with outward ceremonies, in the sound of the trumpet and upon the lute and harpe: but in all places, of all persons in spirit and truth as Christ expounds David in the 4. of Saint Iohn Gospel at the 23. verse, whereas vnbeleeuing Iewes are the sonnes of Abraham according to the flesh only beleeuing Gentiles are the ^m seed of Abraham according to the spirit, and heires by promise, more Israel saith ⁿ Augustin then Israel it selfe. The sonnes of Abrah

(as Christ tels vs in the ^a Gospell) are they who doe the workes of *Abraham*, and *Abraham*s chiefe worke was faith, *Abraham* beleeued (saith the ^a text) and it was imputed to him for righteousness. Ergo, the true beleuer is a right Isralite, blessed with faithfull *Abraham*. Galat. 3. 9. P some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blessed Angels and Saints in the triumphant, for this Psalm consists of a threefold *apostrophe*.

1. *David* inuitheth all the Citizens of heauen, O praise God in his sanctuarie, praise him in the firmament of his power.

2. All the dwellers vpon earth, praise him in the sound of the trumpet, praise him vpon the lute and harpe, &c.

3. Both and all, let every thing that hath breath, every thing which hath either the life of nature, or of grace, or of glorie, let every spirit & whether it be terrestriall or celestiaall, of whatsoeuer condition, age, sexe, praise the Lord.

It is a ^a *Rabbinical* conceit that this hymne consists of 13. *Halleluiabs*, answering 13. Properties of God mentioned Exod. 34. 6. 7. verses, and in that our Prophet after a dozen *Halleluiabs* hath not done, but addeth a thirteenth, hee doth insinuate that when all our deuotion is finished, it is our dutie to begin againe with Gods praise, for as ^s of him, and thorough him, and for him are all things, euen so to him is due all glorie for euermore: as his mercies are from euerlasting to euerlasting, from euerlasting election, to euerlasting glorification: so likewise his praises are to bee sung for euer and euer. In this life we begin this hymne singing (as musitians speake) in *breifs* and *semibreifs* a staffe or two, but in the world to come standing before the throne of the Lambe, clothed in long white robes, accompanied with all the sweet voyces of heauens incomparable melodious

^a Luke 2. 39.

^a Gen. 15. 6.

Rom. 4. 3.

P Genebrard.

P Placidus parmensis & Belarmin. in loc.

P Genebrard.

Rom. 11. 36.

(as

Apocalip. 4. 8.

Apocalip. 7. 12.

lodious quire: we shall eternally sing, Holy, holy, holy,
 Lord God almighty, which was, and which is, and which
 is to come, praise, and glorie, and wisdom, and
 power, and might, be unto our God for
 evermore. Amen.

FINIS.

Αἱ ἡμέραι τοῦ κόσμου ἐστὶν
 Eye sayes are ouill.

Richard
 Bristow

Richard

bears
 bears this
 bears this

5028

34562, 3459
3458, 3462, 3461
3463, 3464

Boys, John